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GEOGRAPHICAL REVIEWS

THE DEVELOPMENT OF JAPAN

K. S. LATOURETTE. **The Development of Japan.** xi and 237 pp.; map, bibliogr., index. The Macmillan Co., New York, 1918. \$1.50. 8 x 5½ inches.

This work is composed upon lines similar to those adopted in the author's "Development of China," to which indeed it well serves as a companion volume.

The author rightly makes the introduction of Buddhism into Japan the commencement of a new era, for with Buddhism, introduced from China by way of Korea, came Indian philosophy, Indo-Grecian art, and Chinese social and political theories.

Before taking up the discussion of the transformation of Japan by modern intercourse with Western nations, Professor Latourette pauses to describe somewhat at length the civilization of old Japan, in a very interesting and illuminating chapter. He says truly: "The Japan of 1917 is so decidedly the child of the Japan of 1850 that to know the first one must be acquainted with the second" (p. 80). A prominent feature of that civilization was the dominant position of the military class. "This class," he tells us "controlled the state" in the eighteenth century. Its presence "was in many respects to be a distinct advantage to Japan in the new age brought by contact with the West". . . . "The government is still largely dominated by their descendants" (pp. 81, 82).

If we bear this in mind we shall better understand many things that have occurred in recent years in the Far East and better appreciate the present situation there.

Professor Latourette rightly calls attention to the debt which Japan owes to China. From China her early civilization was wholly derived. The influence of China he finds particularly evident in the family life and its solidarity. Feudalism grew up partly as a result of the failure of the attempt to adapt the administrative system of the Tang dynasty to Japanese conditions. Japan, of course, was not sufficiently advanced at that time to take over the political organization existing in China. Bushido he regards as unmistakably indigenous, although showing effects of Confucianism and Buddhism. The feudal lords no doubt had their retainers from of old, but Bushido, or "way of the soldier scholar," is undoubtedly modeled upon the chivalry of the Chinese feudal ages. It was China who divided her people into four classes; scholars, farmers, mechanics, and merchants. The shih, or "scholar," was placed first. Japan adopted this division, but as she placed her military class at the top of the social scale, she modified the word shih by the adjective bu, that is "military," making the foremost class that of the military scholar and the code of the military scholar the bushido. Many of the deeds of Japan's chivalrous knights can be paralleled in Chinese ancient history.

Bushido required the samurai to "sacrifice life, truth, and even his family if the service of his lord required it." This will explain some curious occurrences in recent years. The loyalty of the knight in the olden days was not to the Mikado but to his own daimio. Today we find sometimes as a result of this teaching of the loyalty of Bushido that men have attempted to justify themselves in the commission of crime by claiming that in so doing they were but showing their loyalty to their superiors. In 1917 a director of the Dai Nippon Sugar Company was found guilty of preparing false balance sheets and of bribing members of parliament. His defense was that the illegal acts were in accord with Bushido, that these measures were necessary to the success of the company. His loyalty, in other words, was to the company, not to the public. Professor Latourette states that Bushido encouraged the showing of magnanimity to a defeated enemy. But magnanimity to a defeated enemy does not appear to have been a marked characteristic of the Japanese knight. Captain Brinkley says: "By the standard of modern morality the Japanese samurai would be counted cruel. Holding that death was the natural sequel of defeat and the only certain way of avoiding disgrace, he did not seek quarter for himself or think of extending it to an enemy. Yet in his treatment of the latter he loved to display courtesy until the supreme moment when all considerations of mercy were laid aside." The wide gulf which divided the samurai from the commercial and agricultural classes made the military class indifferent to the sufferings of these lower orders and oftentimes brutal in their treatment of them. These things should be borne in mind by those who are disposed to think too highly of the system. If truth and honesty can be sacrificed through a mistaken sense of loyalty to one's superior and if mercy is wanting in the treatment of the less fortunate, it is not difficult to understand how men trained in such a school can be courageous and patriotic and yet be guilty of cruelty to men of

another race, as is charged of the conduct of the Japanese in Manchuria and Shantung, and show such deception as was practiced towards the Western nations in regard to the Twenty-one Demands.

Issue must be taken with the statement (p. 151): "Like the Riu-Kiu Islands, Korea had in years past recognized the simultaneous suzerainty of both Japan and China. Tribute-bearing embassies were sent both to Peking and Yedo."

There does not appear to be any reliable evidence that Korea was ever tributary to Japan or ever acknowledged in any way her suzerainty until compelled to do so against the will of her ruler and people in 1895. It will always be a stain upon the good name of Japan that her accredited minister to Korea, Viscount Miura, was found guilty by a Japanese court of participation in the plot which led to the murder of the queen of Korea in October, 1895. For, although Viscount Miura was recalled, he was subsequently made a Privy Councilor and still holds that post.

That the war upon China over Korea was "a clever ruse of the government to withdraw the attention of the nation from the constitutional struggle" then going on in Japan seems a fair deduction from the condition of affairs at the time. The author, however, mentions this as the opinion of others, not his own.

The apology for the annexation of Korea (p. 183) seems to the reviewer unconvincing. If the self-determination of peoples is a right worth affirming, then the people of Korea would seem to have a right to such government as they desired, even though it might not have been so efficient as that which has been given them by Japan. That the Japanese government of Korea has, indeed, been very efficient cannot be denied, but one doubts whether that affords sufficient excuse for the violation of the repeated pledges given by Japan to respect her territorial integrity and independence. If there be anywhere in this world treaties that have been made "scraps of paper" those relating to Korea would appear to deserve a place at the head of the list.

The rapid increase of Japan's population explains the desire of the natives of that country to find a home in the fertile and sparsely settled valleys of Manchuria. But immigration ought not to bring in its train the interference of an alien government with the sovereign rights of a neighbor. Professor Latourette points out the discrimination shown by the Japanese in their management of the South Manchuria Railway against the trade of the citizens of other nations. The author, however, palliates Japan's violation of her word to preserve the open door, saying (p. 186): "Considering all the temptations that Manchuria presented and the cost at which a foothold in it had been acquired, it would have been strange, although highly commendable, had Japan stayed strictly by her plighted word."

Japan's relations with China during the World War are touched upon, but the book went to press before the latest phase of the Shantung problem developed.

Of the Lansing-Ishii agreement he writes (p. 208): "It was greeted with no great enthusiasm by the press in either America or Japan, for to many of the public in both countries it seemed that each foreign office had conceded too much. The Chinese were bitter in their denunciation; the agreement seemed to them to be the desertion of their last remaining protector against the aggressions of Japan, and Peking registered a formal refusal to be bound by any conventions to which she was not a willing party."

On the whole the work is an excellent summary of Japanese history and is well adapted to serve as a university textbook.

E. T. WILLIAMS

THE POLISH POPULATION OF PRUSSIA BEFORE THE WAR

EUGENIUSZ ROMER. *Polacy na kresach pomorskich i pojeziernych* [and French résumé under title:] *La population polonaise dans les pays limitrophes baltiques, maritimes et lacustres*. 255 pp.; maps, diagrs. (Series: *Prace Geograficzne Wydawane Przez Eugeniusza Romera, Zeszyt II.*) Lemberg, 1919. 11½ x 8½ inches.

Recent Prussian censuses for the four provinces Bromberg, Marienwerder, Danzig, and Allenstein are criticized in this work with regard to their representation of the Polish population. High credit is given the Prussian census bureau for scientific spirit, efficiency, and economy. They finish their total work in less than three years, at a cost of 2 pfennigs a head, *including printing!* But many inconsistencies are pointed out that seem due to the fact that the execution of the work in detail is in the hands of a great number of functionaries who are strongly biased against the publication of objective truth. Some specific complaints are that Germans are forbidden to give Low German as a mother tongue, while the Polish dialects, Kashubian and Masurian, must be reported as such and not as Polish; thus diminishing by 300,000 the number of Poles reported by the census. A further striking result is to make the isolated fragments of Slavic population in northern Allenstein, whose patriotism is sharpened by life among surrounding masses of Germans, insist on being reported as Polish, while the solid masses of Poles farther south from whom they came are declared to be Masurians! Moreover, since objective reality has not been reported, successive censuses report